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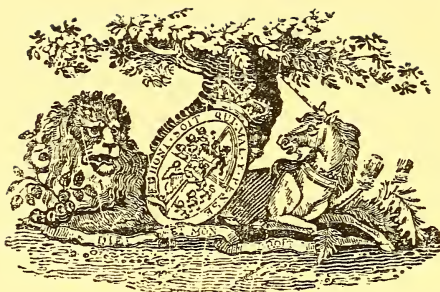


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Old York
*Proud Symbol of
Colonial Maine*
(1652-1952)

EDWARD W. MARSHALL





"Were American Newcomen to do naught else, our work is well done if we succeed in sharing with America a strengthened inspiration to continue the struggle towards a nobler Civilization—through wider knowledge and understanding of the hopes, ambitions, and deeds of leaders in the past who have upheld Civilization's material progress. As we look backward, let us look forward."

—CHARLES PENROSE
*Senior Vice-President for North America
The Newcomen Society of England*

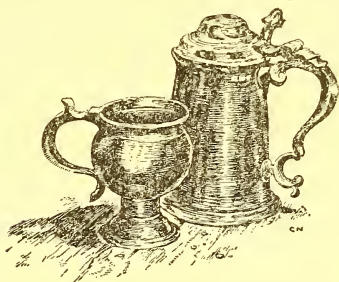


This statement, crystallizing a broad purpose of the Society, was first read at the Newcomen Meeting at New York World's Fair on August 5, 1939, when American Newcomen were guests of The British Government

"Actorum Memores simul affectamus Agenda"

OLD YORK—*Proud Symbol of Colonial Maine*
(1652-1952)

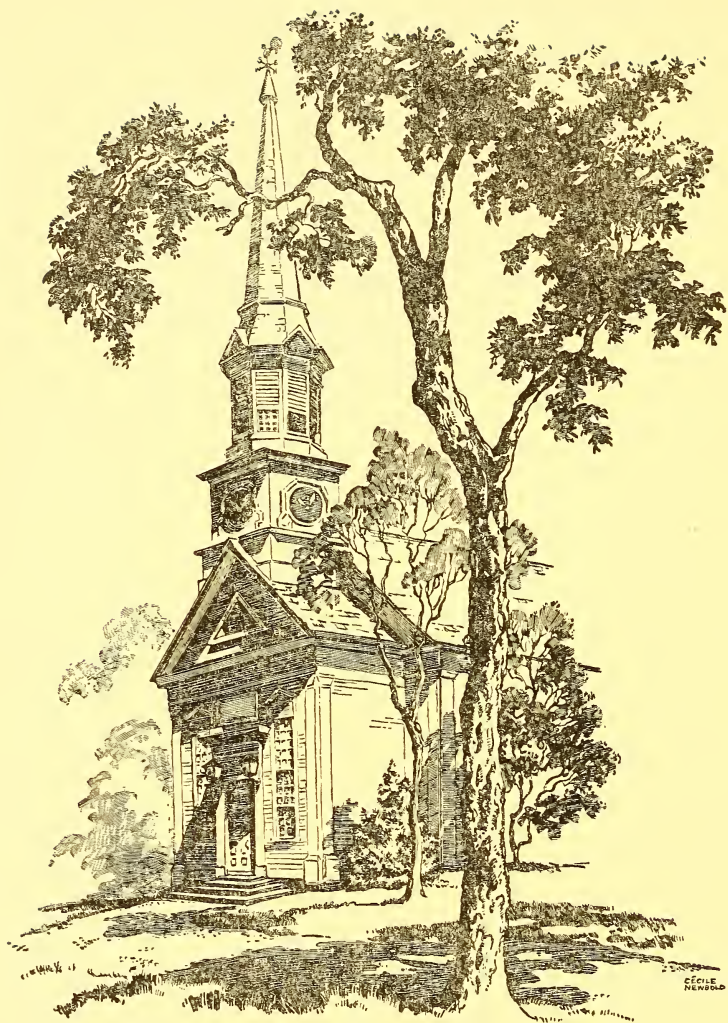
A Short History of the Town of York



AMERICAN NEWCOMEN, *through the years, has honored important milestones in the history of numerous communities, both in the United States of America and in Canada, and has honored the memories of pioneers whose vision, courage, fortitude, initiative, resourcefulness, determination, hard work, and abiding Faith laid the foundations of groups and settlements destined to contribute to social and material advance. Such a Newcomen manuscript is this, dealing with the colorful history of the Town of York—that venerable community in The Pine Tree State of Maine. It is a Tercentenary recital typical of American grit, American effort, and*

*American progress. America well may be proud
of Maine and of Old York!*





*For two hundred years, York's historic Church, with
white spire amid tall elms on the Village Green, has
been a proud sentinel—reminding generations of Maine
men of the reality and the glory
of Almighty God.*

Old York
*Proud Symbol of
Colonial Maine*
(1652-1952)

EDWARD W. MARSHALL

MEMBER OF THE NEWCOMEN SOCIETY
CHAIRMAN
TERCENTENARY COMMITTEE
TOWN OF YORK
MAINE



ILLUSTRATED BY
CECILE NEWBOLD

THE NEWCOMEN SOCIETY IN NORTH AMERICA
NEW YORK SAN FRANCISCO MONTREAL

1952

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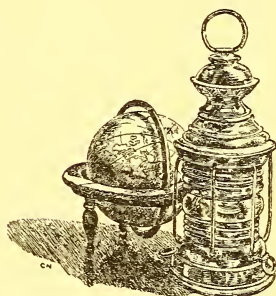
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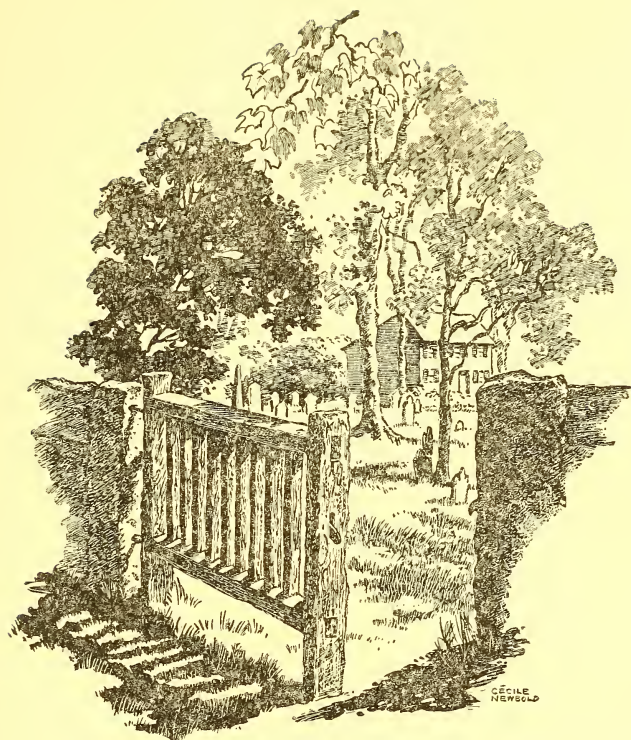
*This Newcomen Document, dealing with the
history of the Town of York, Maine, U.S.A.
and with its many contributions to colonial
life in Northern New England, was issued in
connection with the Celebration of the Tercen-
tenary (1652-1952) of its founding, as ob-
served by the Town of York during
the Summer of 1952*



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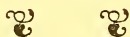
*All of America can find quiet peace in the beauty of a
New England scene, where stone wall and rustic gate
join with pine and elm—in a setting
much as in colonial days!*





*Along the picturesque tidal river—York River—that
brings the Salty Sea to green meadows of Maine, there
stands this venerable warehouse of the great*

John Hancock!





My fellow members of Newcomen:

THE TOWN OF YORK, situated at the southeast tip of the State of Maine and near to the Sea, boasts a treasure house of early colonial history in America. This present Year of 1952 marks a significant *300th Anniversary (1652-1952)* of its establishment as a town by the Massachusetts-Bay Colony. Appropriately, *A Tercentennial* commemorates the event and marks a milestone in Maine's progress.



What I shall attempt to unfold in this informal narrative is the story of a small colonial village and seaport from which went out, and continue after 300 years to go out, mariners and fishermen to brave wind and tide and weather—because Old York is of the Sea salty.



It is a story of courage and fortitude—of resourcefulness and skill and often bravery. We must not forget the Indians! And its setting, typical of unique charm that all Americans find in New

England and especially in Maine, is one of great beauty. The bend of a river at sunset, the glory of rocks and pine woods at water's edge, the swirl of tide's ebb and flow, the tang of the Sea, the wheeling above of sea gulls—all these form their own pattern. And then, inland, the village street elm-lined, the high white spire of a famed church, the quiet dignity of a venerable tavern, the long line of neat, colonial houses each with lawn and well-kept garden—again, all these bespeak happy surroundings where New Englanders have continued to dwell during three long and eventful centuries. America's strength springs from such communities—and their heritage. Here, in such, was born the American way of life.



We have said that the Year 1652 marked establishment of the Town of York by the Massachusetts-Bay Colony. Yes, but much history and many events antedate the granting of this Puritan municipal franchise. I would call your attention that here, a decade earlier, in the Year 1642, on the banks of the same river, but then called Agamenticus, there was established *the first English city in America*, under the euphonic name of Gorgeana.

It was then that Sir Ferdinando Gorges, well known to history, holding a Royal Charter granted by Charles I of England, was Lord Palatine of the Province of Maine; and it was *for himself* that he named the city (Gorgeana), and conferred upon it, by charter, a form of quite elaborate government consisting of a Lord Mayor, twelve Aldermen, twenty-four Common Councilmen, and a Clerk, "to be elected annually by the freeholders." Bear in mind that the settlement was surrounded by forest!



Before proceeding further, we well may retrace history to earliest reasonably authentic facts:

During the century after discovery by Columbus of the western hemisphere, the waters of Maine appear often to have been traversed by adventurous mariners in search of a mythical Northwest Passage to the East Indies. Too, fishermen used points along what today is the New England Coast, as temporary headquarters.

Indeed there is evidence that the sheltered harbor of York and its York River were known to European sailors before any record of a definite voyage.



We do learn that, in the Year 1602, Captain Bartholomew Gosnold, while sailing the Coast of Maine, lay off "Savage Rock" (The Nubble, at Cape Neddick). It is related how eight savages put out in a shallop and boarded his ship. To the surprise of the English sailors the Indians wore articles of clothing made by "Christians." And Gosnold's journalist wrote: "They spoke divers Christian words and seemed to understand much more than we, for want of language to comprehend."



And so we see that here, in 1602, were American Indians dressed in European clothes and speaking at least some "Christian" words, that must have been acquired through earlier contact with seamen from European ports. The history of Old York stretches back many generations.



It further is related how, in the Year 1603, Martin Pring sighted the same Nubble, "where going upon the Mayne we found people with whom we had no long conversation because here also we could find no sassafras."



Bartholomew Gosnold and Martin Pring are treasured, if early, actors in the dramatic history of this romantic region of seafaring Northern New England.



We know further that literally hundreds of vessels ventured into Maine waters, for fishing and trading, during succeeding years.

Monhegan Island's settlement was established as the center of these early commercial activities.

A number of other, but unsuccessful, attempts, were made to found Maine settlements: by George Weymouth, at Thomaston (1605); by Sir John Popham, at mouth of the Kennebec River (1607); and by Richard Vines, at mouth of the Saco (1616). In 1614, the great Captain John Smith explored Maine's coastline and recorded "Acomenticus" on the map he drew.

Later, upon studying this map, Prince Charles gave the English name of "Boston" to the region, and called the hill (back of present York, Maine) "Snadown" after the mountain in Wales. Today, the hill, known to all sailors offshore, retains its Indian name of "Agamenticus."



In 1623, Captain Christopher Levett, after exploring the same coast, described the good harbor (of York), the good fishing, and the good timber. Further, he wrote of "good ground and much already cleared, fit for planting of corne and other fruits, having heretofore been planted by the savages who are all dead."



In a retrospect of three centuries, we of a far generation find difficulty in reaching any clear picture of the hazards of the Great Deep which these mariners faced: their tiny and primitive vessels; the lack of all aids to navigation along a rocky coast honeycombed by sunken reefs; the problems of food and provisions on long and uncertain voyages; the challenge to morale through months or years of separation from their families back on English soil; and then, when once ashore along the fringe of wilderness that then was America, the perils of savages and wild beasts. It is quite impossible for us of today to gain the whole picture. But we can revere these men and their exploits.



We return now to Sir Ferdinando Gorges and his more immediate times:

Sir Ferdinando had taken active interest in many of these undertakings and, as already stated, had been granted a charter by The King, as early as 1606. Although he never himself came to

the New World, yet his life, from then on, was devoted to promoting the colonization of Maine. His name forever is linked with Maine's history.



The first white settler, to come among the native Indians (who had once maintained and then abandoned a crop and fishing settlement which was undoubtedly wiped out in the Indian plague of 1616), was Edward Godfrey, American plantation associate of Gorges and his steadfast defender of rights. Godfrey, in 1654, filed a claim against Massachusetts-Bay in which he stipulated that he had been for "24 years an inhabitant of this place (1630), the first that ever bylt or settled ther." The town was then known as Agamenticus although for a short period, between 1630 and 1641, the town was called Bristol, because of the fact that Colonel Walter Norton, another associate of Gorges, having received support to found a settlement, proceeded to do so with the added backing of merchants of the English city of Bristol.

In 1636, an entry in the Provincial records ordered a distraint upon "those who do not, or have not, paid what they be assessed to the meeting house." Thus, it appears that there was a little "church, chappell, or oratory belonging to the plantacon of Agamenticus" at that time, which would seem to entitle it to the claim that it was the first building north of Virginia maintained as a place of worship for communicants of the Church of England. It stood together with the burying ground, on a site in the present York Harbor, marked by a boulder and tablet.



Although Sir Ferdinando Gorges already had received a charter from Charles I in 1606, he did not feel his title and authority sufficient; so, in 1639, he received from the King new authority, conferring upon him the title of "Lord Palatine of the Province of Mayne," with a high degree of feudal authority. To quote from the charter, "Our will and pleasure is, that the religion now professed in the Church of England, an ecclesiastical government now used in the same, shall be ever hereafter professed and with as much convenient speed as may be settled and established in and

throughout the Province." Then followed a clause giving all privileges "as the city of Bristol holdeth." Thus, York,—or Gorgeana as it was then named, the small city of about 300 inhabitants, was to be the seat of ecclesiastical power as well as civil, the residence of the Bishop and the seat of the Court. Probably, however, religious freedom was not the prime interest of a majority of the early settlers in Agamenticus, Gorgeana,—or York—as it was professed to be in Massachusetts Bay. The mass of concentration of Puritans in 1629 under Winthrop in Massachusetts was directly due to the extremely bitter religious dissention and apprehension in England.



The history of York reflects, in large measure, the turbulent history of England during that period. Charles I—in whose cause Sir Ferdinando Gorges had taken active interest—lost his throne and was about to lose his head. Oliver Cromwell, Protector of the Faith, became the ruler. Sir Ferdinando was taken captive and imprisoned, and suffered the loss of his property, dying in 1647. Many freeholders of the Province of Maine sought a union with Massachusetts. The Hon. Nathaniel G. Marshall, my great grandfather, in an address in 1894 stated, "Mr. Godfrey and his associates resisted to the utmost of their ability this encroachment on their rights and appealed to the Court of England for redress, but the King, his friend, was shorn of power to aid him. Cromwell was in the ascendent, and he, probably remembering Gorges as his active opposer in the struggle from which he had recently come out victorious, was not inclined to render the friends of Gorges any favor. The result was, that all the possessions of Gorges were transferred to Massachusetts Bay Colony, and Godfrey, his associates and all of our ancestors residing here, became subject to that company." This happened in the year 1652. The city charter was revoked and the name changed from Gorgeana to the present name of York. Mr. Marshall says of the change, "As if the cruel company could hardly spare us many letters of the alphabet for a name, they gave us the short snappish name of York; and the beautiful, liquid, euphonious name of Gorgeana, after an existence of ten short years, was forever wiped out." Thus,

in 1652 Massachusetts Bay, having interpreted its great charter to embrace much of Maine, sent a commission "to treat with the gentlemen of the eastward." Some turbulence followed, but Massachusetts prevailed, and it is doubtless best that she did, even though it caused, in the years to follow, considerable ecclesiastical disturbance as well as questions as to title to the Province. When the crown was restored to Charles II, Massachusetts Bay, fearful even of its own charter, was distressed when, in 1677, the King's justices validated the claim of young Gorges, grandson of Sir Ferdinando, to the territory. Gorges offered to sell his title to Charles II, presumably for the benefit of the King's son, the Duke of Monmouth. The agents of Massachusetts Bay however astutely negotiated for Gorges' title for 1250 pounds, thereby obtaining unquestionable title to the Province. Maine continued under the jurisdiction of Massachusetts until 1820 when it again achieved its independence and became a State.



In 1646, Puritanical Massachusetts-Bay had enacted that "each county shall have a house of correction and that the prisons may be used for houses of correction," and that all persons committed "shall first be whipped not exceeding ten stripes." In accordance with this act, in the year 1653, the Province raised money to build the prison, or gaol, and, apparently, it was promptly built. It now stands as a museum and claims to be the oldest public building in the former English colonies in America. A few extant meeting houses and private dwellings antedate it, but as a public building of an American Commonwealth it is believed to be the oldest building standing intact today. It was used as a prison for the whole Province of Maine until 1760, and, from then until 1802, it was the York County Gaol, and, thereafter, it continued in use until 1860. Thus, for over 200 years the old gaol served to execute sentence upon evildoers, more than one of whom in the records was styled as "gentleman." Those who could give bond for the purpose were allowed "liberty of the yard," "to the end that persons having liberty of the yard may attend public worship." One prisoner who escaped, subsequently addressed a letter to the gaoler, thanking the gaoler for his kindness, and donating a small

sum of money toward purchasing a new bell for the First Parish Church, to replace the cracked one, described it as "that cussed sounding thing." It may well be that the gaol was built to contain not only criminals, drunkards, vagabonds, and "common railers and brawlers," but also to be a mute warning to those who would toast the son of King Charles.

In addition to the gaol, York had other punitive equipment. Probably the earliest was the whipping post, which doubtless was in use before the gaol was built. Whipping was used as punishment for offenses against morals and for petty thievery. In 1665 stocks were erected and were used for such small offenses as slander and cussing. A record of the use of the pillory occurs in 1671 and at a later date the Provincial Court ordered that "The Sheriff forthwith provide a payr of iron bilbows for the prison." They were a kind of stocks used at sea in which the culprit lay down with his feet constrained.

Although many crimes were punishable by death, the records of the Province are fairly free from cruelties inflicted in many other Puritan settlements.



Prior to the solidifying of Massachusetts-Bay's title to the Province in 1677, land grants were sporadic, depending upon the vicissitudes of affairs in England. But after the restoration of the crown, and the settling of the title, page upon page of land grants appear in the records of the town. Between fishing and farming the town prospered reasonably until a fatal blow in 1692, when an encampment of Indians, goaded along, and undoubtedly led, by the French, raided the town and killed or took prisoner a large proportion of the inhabitants. The torch was put to almost every dwelling, leaving only the meeting house, the old gaol, possibly four or five garrison houses, and the home of Mr. Dummer the minister. One painful result of the sacking and massacre was the destruction of every saw and grist mill. It was not until about 1695 that arrangements were made to restore these necessities.



The First Parish Church of York (Congregational; the oldest

religious society in Maine), had its origin in the small group of worshipers in the little "chappell," built in lower town in 1636. The original church, as set forth in the Gorges charter, was Anglican. However, in 1652, after the "submission" to Massachusetts Bay Company, it became a Puritan congregation in conformity to the laws of the colony.

In 1665 Shubael Dummer (Harvard 1656) came to be minister at York. A new meeting house was built on Edward Godfrey's land, on the northeast side of the brook, which was subsequently called Meeting House Creek. It was not until '73 that Mr. Dummer was ordained, his being the first ordination of a minister at York. He was shot and killed, while mounting his horse near his home on Alcock's Neck (Norward Farms), in the Indian raid of '92.



The Rev. John Hancock, grandfather of John Hancock, signer of the Declaration, was minister from 1694 to 1697, and then the Rev. Samuel Moody began his ministry, covering a half century of turbulent and uncertain times. It was during his pastorate that the third meeting house was built (1712) across the main road from "buring place" or "God's Acre." In 1731 it was enlarged and the church organized as a parish. Shortly thereafter the first Town House was erected (1734), all secular activities having been held heretofore in the meeting house. At the end of Father Moody's pastorate the fourth meeting house was built on the same site and, although it has been altered many times, it still stands as a lasting memorial to the fiery Puritan preacher. It is possible that the design of this last building came from the hand of Samuel Sewall, a young architect and engineer of the town, who became the designer of the first pile bridge described below.

In 1745, at the age of 70, Father Moody joined the Lewisbourg expedition under General William Pepperell, carrying with him an axe which he declared to be "the sword of the Lord and of Gideon" to demolish the images in the Catholic House of Worship. He died in 1747, leaving one son, Dr. Joseph Moody, born in 1700 who, upon his father's insistence, became the first pastor

of the Second Parish in York in 1732. He was the great uncle of Ralph Waldo Emerson and was locally known as "Handkerchief Moody," because he covered his face with a handkerchief at all times while in public, considering himself unable and unfit to preach. Undoubtedly, Hawthorne heard of Handkerchief Moody from Emerson, and around him wove his story "The Minister's Black Veil."

An indication of the Puritanical strictness of that day may be gleaned from the "Duties of the Tithing Man," directed to the tithing man of the Church during that period.

"Thou art to see that order is preserved in this Meeting House,
that men do not sleep during the sermon,
that boys are not naughty and do not play
that women do not engage in unseemly mirth,
but act with all proper decorum.

Outside the Meeting, thou art to see that the Lord's Day is strictly observed."

"Remember these laws:

No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave on the Sabbath Day.

No woman shall kiss her child on the Sabbath or Fasting Day.

No one shall rise on the Sabbath Day, or walk in his garden, or elsewhere, except reverently to and from Meeting.

Thou art to watch the little boys and see that they do not swim in the water.

Thou art to inspect the ordinary and warn the tavern keeper not to sell liquor to those unable to carry it. Thou art to keep a special eye on all bachelors, that they get not into mischief.

Thou art to see that young people do not strut about, and sit on fences and thus desecrate the Sabbath Day. Thou art to see that no young people walk abroad on Saturday night.

And lastly, thou art to see that no strangers pass through town this Sabbath Day.

These are thy duties."

Another historical event of the Town of York is the building of the *first* pile bridge in America. The engineering plans were drawn up by Major Samuel Sewall and his assistant, Captain John Stone, and are now preserved in the old gaol. Today, the construction may be considered crude, but when one realizes the equipment then available it was truly a remarkable engineering feat. Soundings were made, logs cut to proper length, joined with a cap piece in sections of four, braced and floated into position and then driven in the river bed by means of a heavy oak log acting as a trip hammer. In 1757 the first traffic went over the bridge. The success of the bridge, and the fame that Major Sewall attained therefrom, resulted in his being engaged to construct the *first* bridge over the Charles River at Boston, Massachusetts.



The town of York in later years has never boasted any degree of industry. In early years, however, merchants and traders thrived and there were many mills, both for the grinding of cereals and the cutting of logs. A few industries such as leather tanning, weaving and fishing prospered while, due to the lack of other means of travel and to its location on a good harbor, shipping and ship-building were of great importance to the little town. An early coaster, probably built in York, is mentioned in 1670; "On the Mousam River (Kennebunk) hailing from York sailed first craft of any considerable size in these waters." Trade was carried on with the West Indies, and frequent reference of the return of colonists to England indicates activity in shipping. Numerous wharves were located on the banks of the York and Cape Neddick rivers. In the eleven years between 1795 and 1816, fifty vessels were "enrolled" in York from 25 to 90 feet overall. The largest ship to be built here was the "Agamenticus" in the shipyard of Edward Emerson in the early 19th century.

Many of the York ships were used to transport men and stores to the Louisburg and other Canadian campaigns. The name of Jonathan Sayward is outstanding in the shipping and ship-building of that time.

The thriving trade and industry of York, in those early days, was, however, greatly interrupted by wars with the French, the

Revolution and the War of 1812. Shipping was particularly hard hit, and a large toll was taken of the men of the district who "go down to the sea in ships." Nevertheless, a brisk trade in the intervals between these periods of strife was carried on in York by our courageous forbears.



Many mills powered by tidal waters of the tributaries of the York River and by fresh water streams on the Cape Neddick and Josias Rivers sawed the logs into boards, ground the corn, carded wool and wove and finished cloth for the inhabitants of York. Artisans were sent out by Gorges as early as 1634 to build a saw-mill and operate it. The mill was set up at York on the Old Mill Creek at the end of Rogers Cove on the south side of the river and was probably the first tidal mill in the country. Gorges and Mason "sent to the Piscataquack and Aguamenticus two saw-mills to be erected in each place one." The second mill was set up at Newichawannock on the Assabenbedick River (South Berwick—Great Works River).

There was not enough flow in the Old Mill Creek to furnish power, so a dam with gates was built which retained the water at flood tide and released it to turn the undershot water wheel as the tide ebbed. Virgin stands of white pine, oak and fir supplied the mill. Rebuilt in 1707, it continued in use until 1900 when it was dismantled.

In 1652, Godfrey negotiated for a new saw mill on Gorges Creek and this brook became known as New Mill Creek. The first corn mill in this town was erected there in 1653, and in 1658 Henry Saywood, the famous millwright, was induced to come to York. He was granted land on New Mill Creek, and, for the next twenty years, directed mills there and elsewhere. The little tidal stream for years to come hummed with the rip of saws through straight pine logs and the grinding of the mill stones one against the other.

The first mill on the Cape Neddick River may have been that of John Smith, Sr. In 1668 he was granted 80 acres "above the higher falls of the Cape Neddick River where the River seemeth to be

a pond." He had been granted a large tract of timber, two and a half miles square, for which he was to pay the town 4000 ft. of merchantable pine boards annually. In 1671 Henry Saywood built a saw-mill that was probably in the same vicinity.

After the Indian massacre of 1692 business was at a standstill in the little frontier town which had all that it could do to maintain its own existence. Everyone was herded into the few standing garrisons. Those mills which were not burned were closed down as no one dared venture far from the protection of the garrisons. However, although the settlement had been destroyed and the garrison burned, Samuel Webber returned to Cape Neddick and obtained from the town "liberty to build a corn mill and a fulling mill (a mill for finishing cloth) on the Cape Neddick River above the lower fall."

In 1695 and 1696, John Pickering came from Portsmouth and took over the Sayward property on New Mill Creek with the privilege of "grinding sd Townes Corne." In 1700 a fulling mill was built on a tributary of Old Mill Creek (Dolly Gordon Brook).

The Cape Neddick River more and more became the center of the milling activities of the town. In 1768 a clothier's mill was built for the purpose of finishing cloth woven at home. The first cotton mill in Maine was incorporated in 1811 as the York Cotton Factory Company. A power loom was installed, and the distinction of operating the first power loom in New England goes to Elizabeth Carlyle, born in York in 1797. Colonel Charles Edward Banks, in his "History of York," states that "two Englishmen had brought to Dover, New Hampshire, power looms from England for installation in this country, and when Miss Carlyle was visiting that town, she became interested in the machine and was engaged to run the first one set in motion there. So curious were the people to see its workings that it was found necessary to lock the doors of the building and whitewash the window in front of the loom. As told by her in old age, she said the machine was a crude affair, as compared with those constructed later, and now and then the shuttle would leave its track and fly out through the window. She was employed to start the weaving on the new cotton mill in York, and her wages were \$1 a week and board."

In 1845, a woolen factory was built on the Cape Neddick River. Between 1850 and 1860, there were nine mills between Chase Pond and the ocean using the river for power, a woolen factory, a carding mill, two grist mills, four saw mills and one shingle mill. (The York Cotton Factory had dissolved due to the drop in price of cotton goods after the War of 1812).

By 1850, there were 20 productive industries of various sorts in the town, including a paint mill using native yellow and red ochre from Tonnemy Pond, a window sash and blind factory, a ladder and revolving clothes dryer factory, soap making, carriage making, and ship building. While brick making had prospered from the early days, because of the frequent deposits along the river, mass production did not become established until 1868, when Norton and Leavitt opened a yard, adopting the pallet system. The last yard in York burned the bricks for the present Marshall House and has since been abandoned.

In the days of small factories and industries, and with transportation constraining trade within relatively limited areas, York felt that it was well apace of the times industrially. But with the advent of the clipper ships and other more rapid means of transportation, and with the wider growth of the industrial era, York fell far behind the march of events, and affairs after the middle of the Nineteenth Century must have seemed at their nadir. The steam railroad had by-passed the town, being built inland, and had largely supplanted the travel which theretofore had gone through by stagecoach. It had also ceased to be the shire town, and the courts were removed to Alfred, Maine.



A new business, however, began about 1870 with the building of summer resort hotels and cottages. As to this period I can do no better than to quote my late father, the Honorable Frank D. Marshall, as he wrote in connection with the 250th anniversary of the town in 1902:

"... travelers, leaving the cars (railroad) at Portsmouth, arrived in town dusty and weary from the ten miles' jaunt in a rocking stagecoach. But the air was invigorating, its wooded drives

and quiet elm-shaded highways were attractive, and its firm, smooth beaches were unsurpassed. The steam railroad came in 1887 and supplanted the stagecoach; hotels and boarding houses multiplied and improved, and substantial cottages of summer residents more thickly dotted its rocky shores. The growth of the town as a summer resort, to which all energies are now more or less directly turned, has been especially rapid. Within its limits have been developed *four* quite distinct summer villages, York Harbor, York Beach, and York Cliffs (beyond Cape Neddick River). Also along the sea wall betwixt 'Long Sands' and 'Bear Berry Marsh' of olden days, facing a splendid beach a mile and a half in length, is the fourth community known as Long Beach. Even York Village, from earliest days the town's center in public affairs, is now being invaded by summer residents, not including those who come back to open ancestral halls. Thus, 'these parts,' with a resident population of a trifle less than three thousand, annually, between the months of June and September, expand into a community of nearly ten thousand souls, who, to quote a Puritan soldier stationed in York two centuries ago, possess and are bent on 'an abundance of levity' even though many come from Massachusetts Bay."

Although York was bypassed by the through railroad line to the East, its popularity as a summer resort led to the building of the York Harbor & Beach Railway in 1887. Ten years later an electric railroad, The Portsmouth, Kittery & York Beach Street Railway, was also built, the latter eventually connecting with Dover and Kennebunk. In 1920, the electric railway closed its doors, and, in 1925, the steam railway ran its last passenger car, both unable to compete any longer with the increasing popularity of the automobile.

The most important businesses in York today are probably its oldest—fishing, carried on in these waters before there was any historical record—and its newest, the entertainment of summer visitors, an ever growing source of revenue.

The history of York began more than 300 years ago, when the native redmen tilled their corn and paddled their birch canoes "where the tidal river overflows the marshes," when they buried their chief, Sasanoa, on the top of the mountain with animal

sacrifices and ceremonial fires. Our history carries us through the daily struggles of the little settlement, struggles with the seas, the forests, the soil, and particularly with those redmen who again and again attacked the little town, almost wiping it out on that fearful day in January 1692; through the battles of the royalist settlement, faithful to The King and to The Church of England, with their Puritan neighbors of Massachusetts-Bay. The glorified dreams of Sir Ferdinando Gorges to establish a provincial city have long since been forgotten, but York is proud of its long and interesting heritage and its place in the founding of this Country.



And now I am done.

In conclusion, may this final thought be left with all of you:

America, during three centuries, has been made *great* by many attributes, many virtues, many characteristics. Immediately you think of our natural resources, our industrial supremacy, our vast transportation networks by land and air and water, our systems of communication to every hamlet and village and town and city throughout our land, the bond of a common language and a common heritage—Yes, all these.

But I wish to add *one more*:

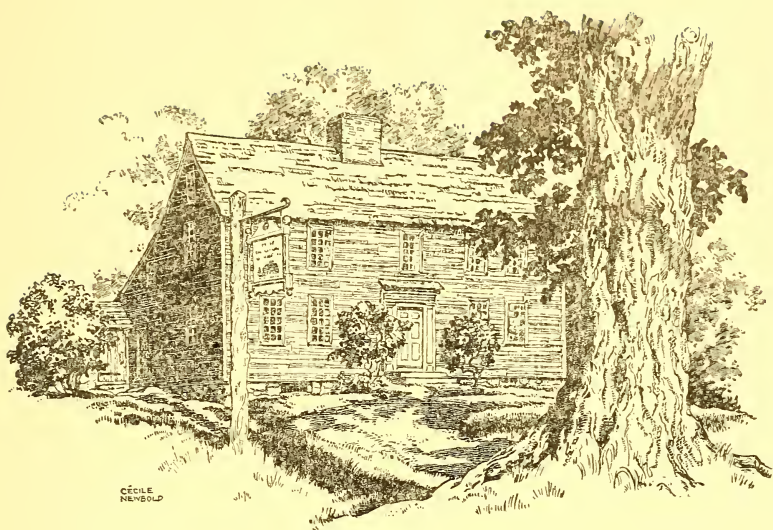
It is this: America has been made great by all of these, but, if you will but think, remember please that America's real supremacy has been founded upon *character*—the integrity of her people!

And it is the God-fearing, hard working, never daunted pioneers such as those men of Old York, whose lives I have described, that set *the priceless pattern* of American *character* which has made and must keep America *great*!

THE END

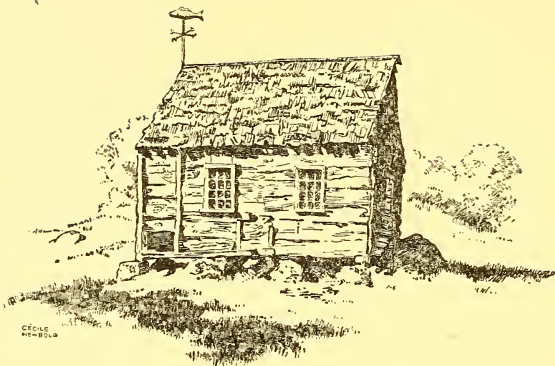


"Actorum Memores simul affectamus Agenda!"



*An old Tavern, rich in historic background, gives unique
charm to the elm-lined main road through York village.
Here memories congregate of stage-coach days and New
England winters—with snow and ice without and
fireside warmth and cheer within.*





AMERICAN NEWCOMEN, *interested always in the history of men's courageous efforts within whatever fields of constructive purpose, takes satisfaction in this very human and understanding Newcomen manuscript that traces briefly the progress and development of an old New England community during three eventful centuries. The Town of York in Maine, along a rocky but superb coastline of the mighty Atlantic Ocean, boasts a history of which any American village or town might be proud. What has been written in the pages found herein may well provide an element of inspiration for the America of today—and for the America of tomorrow!*





THE NEWCOMEN SOCIETY OF ENGLAND IN NORTH AMERICA

BROADLY, *this British Society has as its purposes: to increase an appreciation of American-British traditions and ideals in the Arts and Sciences, especially in that bond of sympathy for the cultural and spiritual forces which are common to the two countries; and, secondly, to serve as another link in the intimately friendly relations existing between Great Britain and the United States of America.*

The Newcomen Society centers its work in the history of Material Civilization, the history of: Industry, Invention, Engineering, Transportation, the Utilities, Communication, Mining, Agriculture, Finance, Banking, Economics, Education, and the Law—these and correlated historical fields. In short, the background of those factors which have contributed or are contributing to the progress of Mankind.

The best of British traditions, British scholarship, and British ideals stand back of this honorary society, whose headquarters are at London. Its name perpetuates the life and work of Thomas Newcomen (1663-1729), the British pioneer, whose valuable contributions in improvements to the newly invented Steam Engine brought him lasting fame in the field of the Mechanic Arts. The Newcomen Engines, whose period of use was from 1712 to 1775, paved a way for the Industrial Revolution. Newcomen's inventive genius preceded by more than 50 years the brilliant work in Steam by the world-famous James Watt.





*"The roads you travel so briskly
lead out of dim antiquity,
and you study the past chiefly because
of its bearing on the living present
and its promise for the future."*

—LIEUTENANT GENERAL JAMES G. HARBORD,
K.C.M.G., D.S.M., LL.D., U.S. ARMY (RET.)

(1866-1947)

*Late American Member of Council at London
The Newcomen Society of England*





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